

THE CHURCHES AND TO-DAY'S SERVICES

The Queen of Sheba Visits Solomon

Sermon by
REV. FLOYD W. TOMKINS.

Text: I. Kings x. 1-10, 13.

Our Lord refers to this incident in Matt. xii. 42, and, therefore, it must be thought to be of unusual significance. Our Lord refers to it as a sign, and it is given importance by the fact that, however, that it is impossible to trace clearly the history of this Queen or the place whence she came. Sheba is supposed to be in Arabia, and one of the old Jewish historians gives the Queen the name of Nikaule. The fact that we cannot trace distinctly the person, perhaps, makes all the more interesting the lesson. We are so wrapped up sometimes in personalities that we forget the truth, and we are so human that sometimes the person seems to us more important than the thing. The Queen of Sheba is a little doubt concerning the truth which the Bible brings to us: there is a great deal of doubt concerning the exact history of many of the persons mentioned in the Bible. They come and go, and that is all we know of them. So we may be glad that God impresses upon us the importance of His message and does not satisfy our curiosity regarding many important things.

WHY DID QUEEN OF SHEBA VISIT SOLOMON?

Why did the Queen of Sheba come to visit Solomon? Probably the fame of the King and the story of the work that he had done came to her through the merchants who came from that country. Indeed, it may have been that some of the best material for the construction of the temple came from Sheba. I am inclined to believe, however, that this Queen had some problems for which she wished to find a solution. We are told that she came with "hard questions." There is no reason to believe that she came to tempt or to test Solomon, only that she had her doubts set at rest concerning many things in her own life. How many questions come to every one of us daily and hourly, questions concerning ourselves and our duties, our friends, and the future. It is the pressure of these questions and the failure to find a solution for them that drives people to despair and ruin. The history of the Bible story did a wise thing in coming to Solomon. We, too, would do wisely if we came to the God of all wisdom and let Him answer our questions for us. We need not be troubled by the only one who can help us. We will only bring them to our King, for He is both able and willing to help us. Before we ask any human soul questions of the many questions that are waiting for us to come and ask Him, let us come to Him.

PICTURESQUE FEATURES OF BIBLE NARRATIVE

The Bible is a wonderfully picturesque book. Of course, there is no book like it, and its language is so vivid that we feel drawn by the very atmosphere of the experience. Though most of us have never been in the East, can we not see the procession, accompanied by a host of attendants, of the Queen of Sheba coming to Solomon? There is a pathos in the story, and it is rather sad to see this poor woman imagining that she could induce the king of the Israelites by making a display of her own wealth. Perhaps she thought she could more readily induce him to answer her questions if she came with gifts. When we come to our King, we come simply.

"Nothing in my hand I bring, I come to Thee with cross I cling." Our Heavenly Father asks only that we come with love in our hearts, mingled with sorrow for our sins. He desires no gift save that of our loyalty. He is waiting for us to come, and He hides our need and our poverty in the rich which are His.

There is one little passage which has always touched me very deeply in this story. "She communed with Him of all that was in her heart." In other words, she laid out her heart to Him, and He answered her.

GIVES US NEW IDEA AND DEFINITION OF PRAYER

It shows how deeply the Queen was moved. Her prayer was a definition of prayer. If we would commune with God of all that is in our hearts, if we would open every secret door and ask the dear Master to control and cleanse our hearts, how much more we are amply impressed by the fact that few people grasp the idea of prayer. Some one said to me recently, concerning a minister in Boston whom I know well, that when he prayed he forgot everything and seemed to be looking up into God's face. That ought to be the way with all of us when we pray. It is not the words we utter, nor is it the request we make, but our prayer is defined by the relationship between our souls and the loving Father. Communion and fellowship are the most perfect words to describe the ideal association between the human and the Divine.

Common shows the Queen everything. He has a love that goes forward in revealing all his treasures and his power, but it speaks well for his frankness that he kept nothing back. He ran the risk of betrayal, but he was honest, as if he had gathered all of this treasure by his own merit. Evidently the experience overcame the Queen, for in her address to the King she expressed her wonder and admiration, and yet she utters words which may well be used by us in our worship of God. (Verses 6 to 10.) Many a Christian who has felt the joy and peace of prayer has cried out, "The Queen, 'The half was not told me.'"

"The half was not told me." We can picture the joy and strength and peace of one who perfectly trusts Jesus Christ. We cannot begin to describe the joy and peace which the love of Christ and rests therein.

"The love of Jesus, what is it, None but His loved ones know."

'THE HOLY CATHOLIC CHURCH'

I believe, O blessed and adorable Mediator, that the church is a society of persons founded by Thy love to sinners, united into one body, of which Thou art the head, initiated by baptism, nourished by the eucharist, governed by pastors commissioned by Thee, and endowed with the power of the keys, professing the doctrine taught by Thee, and delivered to the saints and devoted to praise and to love Thee.

I believe, O holy Jesus, that Thy church is holy, like Thee, its author; holy by baptismal dedication; holy in all its ministrations, which tend to produce holiness, and though there will be always a mixture of good and bad in this world, yet it has always many real saints in it, and

Translates Bible Into Portuguese



Rev. William Cabell Brown, D.D.

THE BIBLE TRANSLATED INTO PORTUGUESE NOW

American and Foreign Societies in Brazil Have Completed Great Work Undertaken in 1903.

BISHOP BROWN'S LABOR

Though Assisted by Native Brazilian Scholars, Rt. Rev. William Cabell Brown, D.D., Took Upon His Shoulders Greater Part of Burden.

Flintless keep pace with numbers in the same church. The total gifts of the 1,212,000 Presbyterians now reach \$27,784,000, a gain of \$10,000,000 in the last ten years. In lines of specific effort, the church has been working in several directions. Home missions fell just a little under \$2,000,000, and foreign went to \$1,120,000, both of them high-water figures save the foreign in 1914, when it reached \$1,250,000. The educational, church erection and Freedman funds also broke all records. Eight of the months covered by these figures were the months covered also by the European war period.

The reports show the largest Presbyterian Church in the world to be the Fifth Avenue, New York. Its miscellaneous charities for the year amounted to \$102,300. The total income was almost \$100,000. It gave to foreign missions \$42,000, and to home \$24,500. In its famous days, such figures were never attained.

The Flight of Faith.

There is only one flight that God wants us to win. That is the flight of faith. To fly to faith is to fly to the light that we insist with ourselves upon letting Christ do all the fighting, says the Sunday School Times. The moment we bring our own effort, even of the slightest kind, into the work of faith, we are in the wrong. We are tempted or testing of any sort, that moment we are defeated. If we want victory, we must perpetually remember God's word, "The battle is not yours, but God's." We are to let God do the impossible task of overcoming the enemies that attack us in this world. He said: "Be of good cheer; I have overcome the world." He did not send us out to win the victory, but to be to God, who gives us the victory through our Lord Jesus Christ. Christ has won the victory, and makes a gift of it to us. So he does not ask us to conquer the world, but to let God do it. We are to let God do the impossible task of overcoming the enemies that attack us in this world. He said: "Be of good cheer; I have overcome the world." He did not send us out to win the victory, but to be to God, who gives us the victory through our Lord Jesus Christ. Christ has won the victory, and makes a gift of it to us. So he does not ask us to conquer the world, but to let God do it. We are to let God do the impossible task of overcoming the enemies that attack us in this world. He said: "Be of good cheer; I have overcome the world." He did not send us out to win the victory, but to be to God, who gives us the victory through our Lord Jesus Christ. Christ has won the victory, and makes a gift of it to us. So he does not ask us to conquer the world, but to let God do it.

The Upper Room.

"Our prayer output often may be doubled without increasing the time given to prayer," says the Sunday School Times. A missionary whose practice of prayer is a continual inspiration and incentive to his fellow workers, recently prayed for greater efficiency in prayer. "Not efficiency that is measured by the hours spent in prayer," he said, "nor by the number of objects of prayer, but real prayer efficiency that gets into the very presence of God and lays hold on Him for the things that He would have us pray for. There are few Christians, probably, who could not well add many minutes to their regular daily prayer periods. But in this day when elimination is made such a factor in business efficiency, it is well to remember that whatever the prayer time, its output may be increased. For God can tell us—and He will—what things to pray for, and He will give us the wisdom to claim from Him prayer with the assurance of answer."

THE BRAVE LITTLE GIRL.

A brave little girl (perhaps 'twas you) Once thought she met a bugaboo—As large as any ever seen, Quite as cross, and twice as green. It seemed to be just—standing there, With something between a grin and a glare. But this little girl said to the bugaboo, "Oh, pooh! I don't believe in you! There is no need for you to stay, So—scat! You'd better run away." And just as sure as sure can be, That bugaboo changed to the stump of a tree! Then the brave little girl just nodded her head: "I see it's true, as mamma said—That the bugaboo isn't even an elf; It's only a 'when-you-scare-yourself,' If you just keep cool and say, 'Oh, pooh!'"

SAVES AMERICA MUST BE SAVED TO SAVE THE WORLD

Dr. J. Layton Mauze Delivers Stirring Message to Conference at Montreal.

PLEA FOR HOME MISSIONS

Noted Preacher Says Relation Existing Between Home and Foreign Missions Is Close and Vital—There Cannot Be Antagonism.

"The speediest way to save the world is to save America," declared Rev. J. Layton Mauze, D. D., of St. Louis, as the climax of an address delivered before the home mission conference of the Southern Presbyterian Church, at Montreal, N. C., a few days ago. While he was speaking especially in the interest of home missions, Dr. Mauze said the relation existing between home missions and foreign missions is so close and so vital that "united they stand, divided they fall." Between these two great causes, he said, there ought not to be and there cannot be, antagonism, because the work of the church is a world enterprise and Christianity stands for the world—the kingdom of our Lord and His Christ.

HOME MISSIONS MAKE FOREIGN MISSIONS POSSIBLE

It is home missions, he said, that makes foreign missions possible, therefore, home missions deserve to be called the "backbone" of the church. Home missions furnish the support, the foundation, the base of operations for foreign missions and are, therefore, as important to foreign missions as is a base of supplies to an army; and the work of home missions by any country means defeat at home or the transfer of work to other lands. He showed in this connection that any country that has neglected home missions in the interest of foreign missions has written "Helahol" over its banner, as was the case with Arabia, Persia and India. Dr. Mauze declared that Dr. E. B. Meyer, of England, was right when he said the United States is the greatest foreign mission field of the world because every nation of the world is to be found here. He cited the fact that in some of the large cities of the United States are to be found a larger number of Jews than can be found in any other city of the world, a larger number of Italians and Germans than can be found in any city save Rome and Berlin; and, further, there are in the United States a sufficient number of foreign born people to displace the population of nineteen of the States of the Union, a sufficient number to send thirty-eight Senators to Washington.

EMPHASIZES RESPONSIBILITY OF IMMIGRANT PROBLEM

Emphasizing the responsibility of the immigrant problem, which faces the United States, Dr. Mauze called attention to the fact that more than 1,000,000 foreigners land upon the shores of this country every year—two for each minute of the twenty-four hours of the day—and that between 25 and 30 per cent return to their native countries every year, the condition of the emigrant being very different from what it was when he first came to this country. He urged the importance of the evangelization of aliens, as they will evangelize the nations from which they come.

"That America is not a Christian nation," he said, "is a fact that should not be forgotten. As long as the church preaches one thing and the nation practices another, the nation will be a mockery to the world. The church must point with scorn to the nation from which the missionaries come. Run and missionaries sailing on the same boat to Africa has long been a reproach to America."

TO SAVE THE WORLD

In his final appeal Dr. Mauze said home missions help humanity to meet its world mission, and the Jew, he said, was not more definitely commissioned to a mission than is America to the world. He said that it is as important to save America, not only for America's sake, but in order that America may save the world. It is a fact that may not be so well known east of the Mississippi, but it was Dr. Mauze who recently accepted the challenge of the St. Louis Republic that too many ministers wait for people to come to them to hear the gospel instead of carrying the gospel to the people.

WORK OF DEACONESSES AMONG CHINESE WOMEN

Charge of Lace-Making Establishment Occupies Much Time, but Supplies Great Opportunities.

TRIALS OF MISSIONARY LIFE

Exiles Find That Dead Weight of Ignorance, Superstition and Heathenism, Instead of Stimulating, Often Dulls and Depresses.

Frequent accounts are sent from China of the remarkable work of various missionaries in that heathen land, and the great achievements in bringing the natives to Christianity are being made. Philip Fraser Underhill has in an interesting article in the Holy Cross Western Work, an account of the work of the compound of the Holy Catholic Church in China. He says that in this compound are several buildings, a five-story school, with seven classrooms, a hospital, and a home for the aged. For the present Deaconess Riddle and Deaconess Clark are very pleasant. They are both married, and have their own houses, eventually to have some of the native women and girls with them. There are two Chinese women who work under the direction of the deaconesses but do not at present live with them. These women were trained for their work in the school for native teachers in Hankow. One of them is a widow, and has a little adopted child. The other woman is of the greatest value, in fact, almost indispensable, to the mission work. They are sincere Christians, almost entirely free from the superstitions which surround them, and although they are Chinese, their experience is very simple and unsophisticated, yet they are able to convey the essential facts of the Christian faith to their native sisters, and to help in preparing them for baptism. They know just what are the obstacles and hindrances to faith in the native mind, and how these can best be removed. Thus the gap is being bridged between the Occidental teacher and the Oriental pupil, and interpret them to one another. Only those who have lived long in the East can understand how essential this is.

TWO HUNDRED AND FIFTY WOMEN MAKE LAKE

The work which makes the largest demand upon the time of the deaconesses, and furnishes to them the opportunity for contact with the Chinese women, is the superintendence of the lace work carried on by nearly 250 women. This work was introduced, or largely developed, by Miss Mary Huntington, of Hartford, Conn., whose husband, now Bishop of Ankara, Miss Huntington was a student of the Occidental School, and the daughter of a minister. She was sent to China by her father, and she knew more of foreign mission work than any one who had not been actually in the field. Her husband, on leaving Berkeley Divinity School, had offered himself for the China mission, and she decided to go to China and make a home for him. She was sent to Hankow, where she established the school for native teachers, and workers. Removing to Hankow, she began the lace work, an industry that would draw the women into relation with the mission, and would also be of material benefit to them. For this purpose she established a school in Hankow, where the women could learn to make lace. It has proved a most useful feeder to the mission. Some thirty of the women have become really skillful in following out the foreign patterns which Miss Huntington imported, while 200 more do the native cross-stitch in blue thread on native linen in traditional Chinese patterns. The latter make lunch sets, bureau scarfs, dress trimmings, the millinery cases, etc. The work is admirably adapted to the individuality of the Chinese temperament, and its genius for exquisite detail. There is a constant market in China for the lace work, and the women are able to make a good living. The work is also sold in this country. Miss Sara Huntington and Mrs. Stockman, in New York City, find market for all that can be sent them.

CHINESE BIBLE WOMEN IN WORK

To carry on permanently so extended a business requires much care and attention on the part of the deaconesses. The material must be weighed and measured when it is given out to each woman, and the finished product must be measured as each woman brings it back. The women who are doing work under instruction come at about nine o'clock every other Wednesday and Friday, and talk with the women while the examination of the work goes on. This lasts through the morning, and is usually carried over into the afternoon. The women are then given a lesson, and the work is continued. There is always a certain proportion of women who are not yet Christians, but who are willing to listen to the Christian doctrine. These women are to be seen on Monday and Tuesday for individual instruction. The class teaching is addressed to the Christian women on Tuesdays, the non-Christians on Thursdays.

INTERIOR TRIALS ACCOMPANY MISSIONARY LIFE

The deaconesses have a definite home, which provides for devotions in common every morning and prayers together at noon. "Fifth" is at 12:30 o'clock, tea at 1 o'clock, and dinner at 2 o'clock. In view of the drain of the climate upon the physical strength of Occidentals, the deaconesses ordinarily do no work after 4 o'clock, thus leaving time for exercise, reading, rest and recreation. Certain mornings in the week are spent in study of the language. Two or three times a week the deaconesses go out for a round of calls upon the native women, and they are usually followed through the city streets by a crowd of children, inquisitive and curious, but not unfriendly. The cry of "foreign devils" is very rarely heard. "Foreign lady," or "foreign teacher," sometimes "foreign lady," or even "foreign great lady," or, to bring out the complimentary reference to age, it might be paraphrased "foreign grandmother."

The writer continues that "what may not be so readily visualized are the interior trials that accompany the missionary life—the sense of exile from one's native land, the insupportable loneliness of the pioneer, the pressure of the weight of the leadweight of ignorance and superstition and the dark night of heathenism. To us it might seem that all this would be insupportable to heroic men, and missionary enthusiasm, but more often it tends to dull and to depress. That is why the missionary calls upon us with such pathetic earnestness for our sympathy, and the assistance of our prayers."

TO CONDUCT CAMPAIGN AT RAILROAD Y. M. C. A.

Downtown Institution Secures Services of Dr. Charles F. Weigle, Chicago Evangelist.

ORANGE REVIVAL MEETINGS

Rev. Gerald Culherson to Hold Series of Services in Christian Church at Unionville—Indiana Evangelist Is Coming on October 15.

A series of meetings will be held this week at the Railroad Young Men's Christian Association in preparation for the big religious campaign to be held here for two weeks, beginning next Sunday. Dr. Charles F. Weigle, a prominent Chicago evangelist, will conduct the campaign and will preach every night in the Association hall.

To complete the plans for the revival a meeting will be held in the Association hall on Tuesday afternoon at 2:30 o'clock for women, and a meeting for men at 8:30 o'clock at night. The first choir rehearsal will be held Thursday evening at 7:30 o'clock, all singers being invited.

Dr. Weigle's services are much in demand, as he is a popular and successful evangelist. He cancelled an engagement at Waynesburg, Pa., to come here at the earnest solicitation of Secretary Thomas. He is now conducting a successful revival in Orange Grove, N. J.

An important meeting will be held by the Salvation Army this afternoon at 4:15 o'clock in Ford Park, with Adjutant Elmer and Major Johnson in charge. Rev. George W. McDaniel, pastor of the First Baptist Church, will read the address. Eminent Florence Coleman, of Macon, Ga., will sing, and Ensign Louis Coleman will assist in the meeting.

Union services will be conducted in the Northside Baptist Church tonight at 8:15 o'clock for the congregation of Mizpah Presbyterian, Highland Park Methodist and Northside churches. Rev. James V. Fair, D. D., will preach.

Rev. Gerald Culherson, pastor of the Third Christian Church, will hold a series of revival meetings in the Christian Church at Unionville, Orange County, next week.

The regular meeting of the Men's Life Problem Club will be held this evening at 8:30 o'clock in the Young Men's Christian Association. The evening for discussion will be "Friendship," led by General Secretary McKee.

Every department of the association is being kept open during the hot weather. There was a large attendance at the meeting of the Fellowship League on Thursday night. The following women were present: Mrs. J. P. Hall, speaker, 125 percent. Mrs. W. H. Hall, 125 percent. Mrs. J. P. Faulkner, speaker; twelve percent.

"The Shadow of Nazareth," a sacred moving picture, will be presented at the Superior Theater from 2 o'clock to 10 o'clock. The picture will be shown in the afternoon and evening, and the admission will be taken, a silver offering will be taken, the proceeds of which will go to Rev. S. J. Winchester to aid him in his fight against the opium habit. The evangelist has been lecturing in Richmond, Howell and Petersburg for the past three weeks.

According to advices received here by Rev. C. H. Gootee, superintendent of the West End Holiness Mission, Rev. John T. Hatfield, of Charlottesville, Va., will arrive on October 15 to conduct a three week evangelistic campaign. Mr. Hatfield is widely known as an evangelist, having been in the work for thirty-three years. He is a relative of Governor Hatfield, of West Virginia.

Rev. A. Terbay, pastor of St. Anthony's Roman Catholic Church, in Wilkes-Barre, Pa., is in the city to raise funds to enable him to enlarge his church. The priest has a letter from the Rt. Rev. Bishop of Harrisburg, D. D., recommending him to the public.

LOCAL CHURCH NOTICES

First Presbyterian—Services this morning will be conducted by Rev. D. Stephenson, D. D.

Second Presbyterian—Rev. Isaac McElroy, D. D., of Columbus, Ga., will preach this morning.

Grace Covenant Presbyterian—Rev. Edward Mack, D. D., of the Union Theological Seminary, will occupy the pulpit this morning and to-night at 8:15 o'clock.

First Baptist—The pastor, Rev. George W. McDaniel, D. D., will conduct services this morning and to-night at 8:15 o'clock.

Second Baptist—Having returned from his vacation, Rev. T. Claggett, Skinner, D. D., the pastor, will preach this morning on "The Something That Christ Has to Say." On his trip Dr. Skinner supplied pulpits in Baltimore and Lowell, Mass., where he preached to large congregations.

Grace Street Baptist—Rev. C. C. Cox, of Newport News, will occupy the pulpit this morning.

Grove Avenue Baptist—There will be preaching this morning by Rev. Edward D. D. D.

Immanuel Baptist—Rev. William Thomas Hall, the pastor, will preach this morning and to-night at 8:15 o'clock.

First Street Baptist—Dr. Douglas S. Freeman will preach this morning at 11 o'clock.

Hannover Avenue Christian—The minister, Rev. George W. Kemper, will occupy the pulpit. Union services will be held to-night at 8:15 o'clock in the First English Lutheran Church, when Rev. W. E. Skinner will preach.

Colonial Place Christian—Following Sunday school at 10 o'clock, preaching services will be held.

Conducted by the pastor, Rev. W. A. Cooper.

Laurel Street Methodist—There will be preaching by the pastor, Rev. J. K. Joffe, at 10:30 morning and to-night at 8:15 o'clock.

Fairmount Avenue Methodist—Rev. E. V. Carson, the pastor, will preach this morning on "The Greatest Name" and to-night on "Character Building."

Horton Heights Methodist—Rev. A. R. Laughan will conduct the morning services. Rev. J. J. Deek will preach to-night at 8:15 o'clock.

Grace Methodist—S. L. Thomas, Railroad Y. M. C. A. secretary, will preach this morning at 11 o'clock. There will be special music.

Monument Methodist—The morning services will be conducted by Rev. D. T. Merrill. Dr. W. P. Woodham will occupy the pulpit to-night.

Clay Street Methodist—"The Church that Counts" will be the subject of the sermon to be preached this morning by Rev. John L. Bray. His evening theme will be "An Impossible Service."

Trinity Methodist—Rev. J. J. Deek will preach this morning. The Epworth League will conduct the evening services.

St. Paul's Episcopal—There will be the divine service with sermon in the morning at 11 o'clock, and in the evening at 8:15 o'clock. Rev. C. G. Chamberlayne will conduct both services. The subject of the morning sermon will be "The In-dwelling Christ," and of the evening sermon, "Salvation—Prophecy and Failure."

St. James Episcopal—The morning prayer will be held at 11 o'clock, with sermon by Rev. Jacob Brittingham, D. D., rector of St. Luke's Church. When it occurs on Sunday-school will be held at 10 o'clock. There will be no evening service during August.

Church of the Ascension, Highland Park—Rev. John G. Scott will conduct services this morning.

First English Evangelical Lutheran—There will be preaching this morning by Rev. George H. McGowan, and to-night at 8:15 o'clock Rev. W. E. Hutchinson will conduct union services.

First Church of Christ, Scientist—Regular services will be held this morning. The subject will be "Mind."

Life and Advent Christian—Services will be held this morning and to-night at 8 o'clock.

HIGHEST AIM OF COLLEGE IS TO AWAKEN AND TRAIN

Here Accumulation of Learning Does Not Justify Social and Financial Cost.

Not so very many years ago the common understanding was that the college existed for the advancement of learning, but it is now beginning to be seen that mere learning alone can not justify the social and financial cost of the college, says Rev. Joseph French, of New York. Many a learned man has not been of the slightest use in this world; I mean from the point of view which I am discussing, namely, that he has not repaid to society the debt that he incurred while getting his college education. The modern historian illustrates my meaning. He is less interested in names and dates and details than was Macaulay or Gibbon, but he is tremendously more interested in the forces which have made history, and what it is. The genealogy of history does not interest him unless in some way it throws light upon the rise or fall of a nation. He is not interested in the words of that king's people. In other words, the goal of history is the understanding of human evolution, not the accumulation of verified and unverified data with regard to the intrigues of petty kings and princes. And it is because the college awakens and trains the understanding of its students, and makes them realize that they must do some hard thinking before they can understand, that the college is equipped to go into the world and serve it most efficiently if he will.

TWO LITTLE BABIES.

(From a Canadian Churchman.) Two little babies were born on Sunday, one in our country and one in Cathay; To each one's mother her babe was dear. And, though one was so far and one so near, The same kind Father in Heaven had them there.

The babe in our country and the one in Cathay, These babies grew quickly, as babies should— Sweet and pretty and pure and good; They grew into childhood day by day; They and we grew in knowledge at work and at play. And no one could tell, except in one way, Which grew in our country and which in Cathay.

The babies were taught very early to pray (You know how 'tis done; 'tis a mother's sweet way); The other name of Jesus was spoken by one. The other head bowed to an image of stone. And that was the difference by which they grew apart.

Which prayed in our country and which in Cathay, Our Savior has love for the babes in Cathay. A heart full of pity for their darkened way; He wants them to know that the God who is true Is living and listening to them and to us.

Is heeding the prayers of those who obey, Whether here in our country or afar in Cathay. Now, how shall we carry the tidings to-day— The story of Jesus to far-off Cathay? There is only one way; can you tell So that all through the world the babes shall be His?

We must send it ourselves, and this is the way— From the babes in our country to those in Cathay. Our pennies will go where our love leads the way— From the babes in our country to those in Cathay. For pennies are needed, your pennies and mine; So this is the way, and this is the sign That Jesus is sent in the very best way.

From the babes in our country to those in Cathay.

Read Sydner & Hundley Ad To-Day

Take Time by Forelock

It's Dollars to Somebody